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Chapter Five

The Chapter Concerning Nusrah

(Assisting Others in the Propagation of Deen)

This chapter highlights how rendering assistance to the upright Deen and the Straight Path was more beloved to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ than everything else and how they prided themselves for this more than they prided themselves for worldly honour. It also brings to light how they sacrificed their pleasures for it, doing it all in search of Allaah's pleasure and in compliance with the commands of Rasulullaah ﷺ (May Allaah shower His mercy, blessings and peace on him, his family and all his companions).

The Beginning of the Nusrah that the Ansaar Rendered

A Hadith of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا in this Regard

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "Every year Rasulullaah ﷺ used to present his case to the various Arab tribes, asking them to grant him asylum with their people so that he could propagate Allaah's word and message. He promised them Jannah in return for their assistance. However, no Arab tribe accepted his offer until the time came when Allaah decided that His Deen should become dominant, that his Nabi ﷺ should receive assistance and that His promises should be fulfilled. It was then that Allaah pulled forward the tribe of the Ansaar. They accepted the offer of Rasulullaah ﷺ and Allaah thus created a place to which Rasulullaah ﷺ could migrate."⁽¹⁾

A Hadith of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says, "When Rasulullaah ﷺ stayed in Makkah, he went to every Arab tribe and presented his case to them during the Hajj season. However, he could find none to respond to him until Allaah brought this tribe of the Ansaar because of the good fortune that Allaah had decreed for them and the honour He wished to bestow on them. They therefore granted him a sanctuary and assisted him. May Allaah reward them with abundant good on behalf of His Nabi ﷺ." ⁽²⁾

(1) Tabraani in his Awsat. Haythami (Vol.6 Pg.42) has commented on the chain of narrators.

(2) Bazaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).

Another narration adds that Hadhrat Umar ﷺ said, "By Allaah! We failed to fulfil the pledge we made with the Ansaar when we said to them that while we remain the leaders, they shall be the viziers. If I live to the end of the year, every governor of mine shall be from the Ansaar." (1)

A Hadith of Hadhrat Jaabir ﷺ in this Regard

Hadhrat Jaabir bin Abdillaah ﷺ says, "Rasulullaah ﷺ presented his case to the people as they stayed at their camps (during the Hajj season). He would say, 'Who will take me to his people because the Quraysh are preventing me from propagating the word of Allaah ﷻ?' Eventually a man from Hamdaan came to Rasulullaah ﷺ. When Rasulullaah ﷺ asked him where he hailed from and he said that he was from Hamdaan, Rasulullaah ﷺ asked further, 'Do your people have military might?' 'They do,' he replied. However, when the man feared that his people may not honour his word (to Rasulullaah ﷺ) and came back to Rasulullaah ﷺ and said, 'I shall first go to my people and inform them. Thereafter, I shall come back to you.' Rasulullaah ﷺ agreed and the man left. A delegation from the Ansaar then approached Rasulullaah ﷺ in the month of Rajab." (2)

In the chapter entitled "Pledging Allegiance to Assist Others" (3), the narration has passed in which Hadhrat Jaabir ﷺ narrates that during the ten years that Rasulullaah ﷺ lived in Makkah (after announcing his Nabuwaat), he would visit people at the places where they stayed during the seasons of Hajj. This was at the marketplaces of Ukaaz and Majinna. He would ask the people, "Who will give me asylum? Who will assist me so that I could propagate the message of my Rabb? Whoever does this shall receive Jannah." However, he found none to grant him asylum and assistance. However, (instead of assisting him) matters reached such an ebb that when a person from Yemen or from the Mudhar tribe left (for Makkah), the people of his tribe and his relatives would say to him, "Beware that the man from the Quraysh does not get you into trouble." People even pointed at Rasulullaah ﷺ as he passed between their camps.

Hadhrat Jaabir ﷺ continues, "This situation prevailed until Allaah sent us (the Ansaar) to him from Yathrib. We offered him asylum and believed him. Whenever a person from us left (for Makkah), he would believe in Rasulullaah ﷺ, who would recite the Qur'aan to him. He would then return to his family (in Madinah) and they would all accept Islaam by virtue of his Islaam. Eventually there was scarcely a family from the Ansaar that did not have a group of Muslims who made their Islaam public."

Hadhrat Jaabir ﷺ says further that they all then discussed with each other saying, "Until when will we leave Rasulullaah ﷺ to call on people, to be kicked

(1) *Jam'ul Fawaa'id* (Vol.2 Pg.30). *Majma'uz Zawaa'id* (Vol.6 Pg.42) contains commentary on the chain of narrators.

(2) Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.6 Pg.35). Refer also to *Fat'hul Baari* (Vol.7 Pg.156).

(3) And under the subheading "Seventy Sahabah ﷺ from the Ansaar Pledge their Assistance in the Valley of Aqaba".

about in the mountains of Makkah and face the threats of others?" Consequently, seventy men of the Ansaar rode off and met Rasulullaah ﷺ during the Hajj season. After agreeing to meet at the valley of Aqaba, they arrived there one-by-one and in twos until they were all present. They then asked, "O Rasulullaah r! To what should we pledge allegiance at your hands?" The narration continues further. ⁽¹⁾

A Hadith of Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that when one of the Hajj seasons arrived, a group of individuals from the Ansaar left for Hajj. Amongst them from the Banu Maazin bin Najjaar tribe was Hadhrat Mu'aadh bin Afraa رَضِيَ اللَّهُ عَنْهُ and Hadhrat As'ad bin Zuraarah رَضِيَ اللَّهُ عَنْهُ. From the Banu Zurayq tribe was Hadhrat Raafi bin Maalik رَضِيَ اللَّهُ عَنْهُ and Hadhrat Dhakwaan bin Abdil Qais رَضِيَ اللَّهُ عَنْهُ, from the Banu Abdil Ash'hal tribe was Hadhrat Abul Haytham bit Tayyihaan رَضِيَ اللَّهُ عَنْهُ and from the Banu Amr bin Awwf was Hadhrat Uwaym bin Saa'idah رَضِيَ اللَّهُ عَنْهُ. Rasulullaah ﷺ approached them and informed them that Allaah had chosen him for Nabuwaat and great honour. Rasulullaah ﷺ also recited the Qur'aan to them.

They were silent when they listened to Rasulullaah ﷺ and their hearts were satisfied with his Da'wah. By the appearance of Rasulullaah ﷺ and by the Da'wah he gave, the Ansaar recognised in him what they had been hearing the Ahlul Kitaab say about him. They therefore accepted what he said, believed in him. And became the vehicles of good. They said to Rasulullaah ﷺ, "You know about the bloodshed that takes place between the Aws and Khazraj tribes. We like Allaah has guided your effort and we are prepared to make every effort for Allaah and for you. We would also advise you to do as you have, but (for now) you should wait (here in Makkah) with your trust in Allaah until we return to our people to inform them about you and invite them towards Allaah and towards His Rasool ﷺ. Perhaps Allaah shall reconcile between us and reunite us. At present, we are far from each other and harbour enmity for each other. Therefore, if you were to come to us right now while we have not yet reconciled, we shall be unable to unite around you. However, we promise to meet you in the forthcoming Hajj season."

Rasulullaah ﷺ was happy with what they said and they returned to their people. They started giving Da'wah to the people in secret and informing them about Rasulullaah ﷺ. They also informed the people about the message Allaah had sent with Rasulullaah ﷺ and to which he called with the Qur'aan. Eventually, there was scarcely a home amongst the households of the Ansaar that did not have some Muslims. ⁽²⁾ The rest of the Hadith is similar to that quoted earlier under the subheading "The Da'wah that Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ gave" (this appears under the heading "The Da'wah that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ gave to individuals").

(1) Haakim has also reported the narration in his *Mustadrak* (Vol.2 Pg.625).

(2) Tabraani. Haythami (Vol.6 Pg.42) has commented on the chain of narrators.

A Few Couplets Composed by Hadhrat Sirmah bin Qais رَضِيَ اللَّهُ عَنْهُ in this regard

Hadhrat Yahya bin Sa'eed narrates from an old lady from the Ansaar that she used to see Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ frequently visit Hadhrat Sirmah bin Qais رَضِيَ اللَّهُ عَنْهُ to learn the following couplets (which mean):

*"He stayed with the Quraysh for a few years more than ten
Advising people with the hope of meeting a suitable friend
Offering himself to the people coming for Hajj
Without seeing anyone to offer asylum nor anyone offering an invitation
When he came to us (Ansaar) and settled
He became happy and pleased in Tayba (Madinah)
He then had no fear of a distant tyrant oppressively taking something away
Nor any fear of people revolting
For him we spent most of our wealth
As well as our lives in battles and in comforting (the Muhaajireen)
We were enemies of all those who were his enemies
Even though they had been the best of our friends
(All this because) We were convinced that there is nothing (worthy of worship)
but Allaah
And that the Book of Allaah is our guide"⁽¹⁾*

The Bond of Brotherhood Between the Muhaajireen and the Ansaar رَضِيَ اللَّهُ عَنْهُمْ

The Story of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd bin Rabee رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ arrived in Madinah, Rasulullaah ﷺ established a bond of brotherhood between him and Hadhrat Sa'd bin Rabee Ansaari رَضِيَ اللَّهُ عَنْهُ. Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ, "Dear brother! I am the wealthiest person in Madinah and you may have half of my wealth. I also have two wives. You may choose the one you like best and I shall divorce her." Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ replied, "May Allaah bless you in your family and wealth. Just show me the way to the marketplace." When Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ showed Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ where the marketplace was, Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ started buying and selling until he had made a profit. He returned with some cheese and butter.

He continued like this for a while until one day he appeared with the colour of saffron on his clothes. "What is this all about?" asked Rasulullaah ﷺ. "I have married," he replied. "What dowry did you give your wife?" Rasulullaah ﷺ asked further. Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ replied, "The weight of a date stone in gold." Rasulullaah ﷺ then advised, "Host a Waleema even if you have to feed a

(1) Haakim in his *Mustadrak* (Vol.2 Pg.626).

goat." (Referring to the tremendous blessings that Allaah had granted him in business,) Hadhrat Abdur Rahmaan رضي الله عنه used to say, "Even if I were to pick up a stone, I could hope to receive gold or silver in exchange." ⁽¹⁾

The Muhaajireen and Ansaar Inherit from Each other

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that when the Muhaajireen first arrived in Madinah, a Muhaajir would inherit from his Ansaar brother because of the bonds of brotherhood that Rasulullaah ﷺ created between them. In fact, even the relatives of the Ansaar would not inherit from their families as the Muhaajireen would. However, this practice was abrogated when Allaah revealed the following verse of the Qur'aan:

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيًّٰ﴾ (سورة النساء: ٣٣)

For each (*man and woman*) We have appointed heirs. {Surah Nisaa, verse 33} ⁽²⁾
While this narration states that the above verse abrogated the inheritance of a confederate (the Muhaajir whom Rasulullaah ﷺ appointed as a brother to an Ansaari), the next narration makes it clear that the verse which abrogated the practice was:

﴿وَأُولُوا لَأَرْحَامٍ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

(سورة الانفال: ٧٥)

Those who are relatives are closer to each other in Allaah's Book (*and will therefore inherit from each other before anyone else*). Undoubtedly (*Only*) Allaah knows everything (*He knows who deserves what*). {Surah Anfaal, verse 75}

Haafidh Ibn Hazar رحمته الله states that this narration is more reliable. However, he also points out that this practice could have been abrogated twice. It is possible that in the early stages, the only form of inheritance was between those whom Rasulullaah ﷺ appointed as brothers, without any inheritance being stipulated for relatives. However, relatives were also given a share of inheritance together with the confederates when Allaah revealed the verse:

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيًّٰ﴾ (سورة النساء: ٣٣)

For each (*man and woman*) We have appointed heirs. {Surah Nisaa, verse 33}
This is the interpretation of the narration reported by Hadhrat Abdullaah bin Abbaas رضي الله عنه. However, inheritance was left exclusively for relatives and the inheritance of confederates was completely abrogated by the following verse of Surah Ahzaab:

﴿وَأُولُوا لَأَرْحَامٍ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228). Bukhari and Muslim have also reported the Hadith as quoted Isaaba (Vol.2 Pg.26). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.89).

(2) Bukhari.

تَفْعَلُوا إِلَىٰ أَوْلِيَٰكُمْ مَّعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾ (سورة الاحزاب: ٦)

In Allaah's Book (the "Lowhul Mahfoodh"), relatives are closer to each other (and therefore have a greater right of inheriting from each other) than the (other) Mu'mineen (who are not related) and the Muhaajireen, (they will not receive any portion of your estate as inheritance) unless you wish to do a good turn to your (unrelated Mu'mineen or Muhaajireen) friends (in which case you may bequest a maximum of one third of your estate to them). This (injunction) has been documented in the Book (the "Lowhul Mahfoodh"). {Surah Ahzaab, verse 6}

After this verse was revealed, all that the confederates could have from the inheritance of the Ansaar was what the Ansaar gave them as goodwill to assist them. By this interpretation, all the Ahadeeth have their explanation. (1)

A large group of Taabi'een have narrated that when Rasoolullah ﷺ arrived in Madinah, he forged ties of brotherhood between the Muhaajireen themselves and between the Muhaajireen and the Ansaar so that they may care for each other. They used to inherit from each other and numbered seventy individuals from amongst the Muhaajireen and the Ansaar. Some say that they numbered a hundred. Nevertheless, they stopped inheriting from each other on the basis of this brotherhood when Allaah revealed the verse:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾ (سورة الاحزاب: ٦)

Those who are relatives are closer to each other in Allaah's Book ...

{Surah Ahzaab, verse 6} (2)

The Financial Assistance that the Ansaar gave to the Muhaajireen

Sharing Dates and an Ansaari ﷺ Refuses to be Paid Back

Hadhrat Abu Hurayra ؓ narrates that the Ansaar once said to Rasoolullah ﷺ, "Share out our date plantations between us and our (Muhaajireen) brothers." Rasoolullah ﷺ said, "No. (Instead of giving up ownership of the land) Will you rather not absolve us (Muhaajireen) of working on the plantations and share the dates with us?" The Ansaar replied, "We hear and we obey."

Hadhrat Abdur Rahmaan bin Zaid bin Aslam ؓ narrates that Rasoolullah ﷺ said to the Ansaar, "Your (Muhaajireen) brothers have left behind their wealth and their families to come to you." The Ansaar said, "Distribute our land and plantations between us and them." Rasoolullah ﷺ, "Why not do something else?" "What else, O Rasoolullah ﷺ?" they asked. Rasoolullah ﷺ replied, "Since the Muhaajireen do not know how to work on the plantations, will you rather not do the work for them and share the dates with them?" "We shall

(1) *Fat'hul Baari* (Vol.7 Pg.191).

(2) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.7 Pg.191).

indeed," replied the Ansaar. ⁽¹⁾

Hadhrat Anas رضي الله عنه narrates that the Muhaajireen said, "O Rasulullaah ﷺ! We have never seen people better than those to whom we have come (the Ansaar). They are prepared to assist even though they have little and when they have plenty, they spend most generously. They do all the work on the plantations for us and share the dates with us. They do so much for us that we actually fear that they should not take all the rewards." Rasulullaah ﷺ said, "This will not happen as long as you keep praising them and making du'aa for them." ⁽²⁾

Hadhrat Jaabir رضي الله عنه narrates that whenever the Ansaar harvested their crops, they would divide the crop into two parts, the one part being smaller than the other. They would then place branches with the smaller portion (to make it look bigger than the other portion). Thereafter, they gave the Muhaajireen the choice between the two portions. The Muhaajireen would choose the larger portion (the portion without the branches, thinking that they were leaving the larger portion for the Ansaar). The Ansaar would then take the smaller portion for themselves. This practise continued until Khaybar was conquered.

When Khaybar was conquered, Rasulullaah ﷺ said to the Ansaar, "You have fulfilled your duty towards us. Now, if you please, you may hand over your shares (of plantations) in Khaybar (to the Muhaajireen) and have your date crops (in Madinah all for yourselves without sharing it with the Muhaajireen, who will now receive from Khaybar)." The Ansaar (accepted the proposal and) said, "You have placed several responsibilities on us while you have taken the responsibly that (in exchange for this) we shall have Jannah. We have now fulfilled what you had asked of us and require your condition to be met." Rasulullaah ﷺ said, "You have it." ⁽³⁾

Hadhrat Anas رضي الله عنه narrates that Rasulullaah ﷺ once called for the Ansaar to distribute the land of Bahrain amongst them. However, they refused to have any of it unless the Muhaajireen also received an equal amount of land. Rasulullaah ﷺ then said to them, "In that case, we cannot (distribute the land)." Rasulullaah ﷺ then added, "You Ansaar should exercise patience until you meet me (on the Day of Qiyaamah) because (after my death) others will be given preference over you." ⁽⁴⁾

How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam

The Jew Ka'b bin Ashraf is Killed

Hadhrat Jaabir bin Abdillaah رضي الله عنه narrates that Rasulullaah ﷺ once said,

(1) Bukhari (Vol.1 Pg.312), as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228).

(2) Ahmad. In his *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228), Ibn Katheer has commented on the chain of narrators. Ibn Jareer, Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

(3) Bazaar. Haythami (Vol.10 Pg.40) has commented on the chain of narrators.

(4) Bukhari (Vol.1 Pg.535).

"Who is there to see Ka'b bin Ashraf because he has caused great harm to (the Deen of) Allaah and to His Rasool ﷺ?" Hadhrat Muhammad bin Maslama ﷺ stood up and said, "Do you want me to kill him?" "Yes," replied Rasulullaah ﷺ. Hadhrat Muhammad bin Maslama ﷺ then said, "Do permit me to say something to him as well." Rasulullaah ﷺ granted him permission. (Taking some companions along with him) Hadhrat Muhammad bin Maslama ﷺ went to Ka'b bin Ashraf and said, "That man (Rasulullaah ﷺ) had asked us for charity and had tired us with requests. We have therefore come to you for a loan." Ka'b said, "By Allaah! He will again tire you out afterwards." Hadhrat Muhammad bin Maslama ﷺ said, "We have started following him and do not like to leave him until we see what happens to him in the end. We want you to lend us a Wasaq or two of grain." Ka'b replied, "Fine, but I need collateral first." Hadhrat Muhammad bin Maslama ﷺ and the other Sahabah ﷺ asked, "What collateral do you want?" Ka'b said, "Give me your women as collateral." They responded by saying, "How can we give you our women as collateral when you are the most handsome of the Arabs?" Ka'b said, "Then give me your children." They said, "How can we give our children as collateral when people will taunt by saying that these are the children who were given as collateral for a mere one or two Wasaq of grain? This would be too embarrassing for us. We shall rather give you our weapons as collateral." When Ka'b agreed, they arranged to meet at night.

Hadhrat Muhammad bin Maslama ﷺ arrived at night with Hadhrat Abu Naa'ilah ﷺ who was Ka'b's foster brother by virtue of being suckled by the same woman. Ka'b called them to a fortress and came down to meet them. Ka'b's wife asked, "Where are you going at this hour?" he replied, "It is only Muhammad bin Maslama and my brother Abu Naa'ilah." According to another narration, she said, "I hear a sound resembling the dripping of blood." Ka'b reassured her saying, "It is only my brother Muhammad bin Maslama and my foster brother Abu Naa'ila. A brave person responds even if he is called to a confrontation at night."

Hadhrat Muhammad bin Maslama ﷺ brought another two or three men with him and said to them, "When he arrives, I shall hold his hair to smell it and you shall also ask them to smell. When you see that I have a good hold of his head, you should attack him." Ka'b arrived wearing a belt studded with jewels and exuded the fragrance of perfume. Hadhrat Muhammad bin Maslama ﷺ exclaimed, "To this day have I never smelt anything so good!" Ka'b said, "I have the most fragranced Arab women and the most beautiful ones." Hadhrat Muhammad bin Maslama ﷺ said, "Do allow me to smell your head." "Why certainly," said Ka'b smugly. Hadhrat Muhammad bin Maslama ﷺ smelt Ka'b's head and allowed his companions to do so as well. Thereafter, Hadhrat Muhammad bin Maslama ﷺ asked, "Will you permit me a second time?" When Ka'b allowed him, Hadhrat Muhammad bin Maslama ﷺ took firm hold of Ka'b's head and said to the others, "Get him!" They then killed him and reported back to Rasulullaah ﷺ.

According to a narration of Hadhrat Urwa رضي الله عنه, Rasulullaah ﷺ praised Allaah when they reported back to him. A narration of Ibn Sa'd states that (after killing Ka'b) when Hadhrat Muhammad bin Maslama رضي الله عنه and his companions reached Baqee Gharqad (the graveyard), they shouted "Allaahu Akbar!". Rasulullaah ﷺ was busy performing salaah that night and when he heard them shout "Allaahu Akbar!", he also shouted "Allaahu Akbar!" because he guessed that they had already killed Ka'b. When they came to him, Rasulullaah ﷺ commented, "(You have the) Faces of successful people." "Your face is too, O Rasulullaah ﷺ," they responded. They then threw Ka'b's head before Rasulullaah ﷺ and he praised Allaah for Ka'b's death.

A narration of Hadhrat Ikrama states that (after Ka'b's death) the Jews became terrified and came to Rasulullaah ﷺ. They said, "Our leader was killed by deception." Rasulullaah ﷺ reminded them of Ka'b's treacherous ways and about how he instigated against Islaam and harmed the Muslims. Ibn Sa'd adds that after this, the Jews became scared and kept silent. ⁽¹⁾

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Ibn Is'haaq narrates that Rasulullaah ﷺ once announced, "Who will see to Ibn Ashraf for me?" Hadhrat Muhammad bin Maslama رضي الله عنه said, "I shall see to him for you, O Rasulullaah ﷺ. I shall kill him." Rasulullaah ﷺ said, "Do so if you can." Hadhrat Muhammad bin Maslama رضي الله عنه spent the next three days without eating or drinking anything besides what was needed to preserve his life. When Rasulullaah ﷺ was informed about this, he called Hadhrat Muhammad bin Maslama رضي الله عنه and asked him why he had stopped eating and drinking. He replied, "I have promised you something that I am unsure whether I will be able to fulfil." Rasulullaah ﷺ said to him, "All you have to do is to try."

Another narration of Ibn Is'haaq from Hadhrat Abdullaah bin Abbaas رضي الله عنه states that Rasulullaah ﷺ even walked with Hadhrat Muhammad bin Maslama رضي الله عنه and his companions up to Baqee Gharqad and pointed them in the direction saying, "Proceed with the name of Allaah. O Allaah! Assist them." <sup>(2)</sup>

## Abu Raafi Sallaam bin Abul Huqayq is Killed

Hadhrat Abdullaah bin Ka'b bin Maalik رضي الله عنه says that amongst the many advantages that Allaah had granted Rasulullaah ﷺ (to facilitate the effective propagation of Deen) was that the two (Ansaar) tribes of the Khazraj and Aws were always competing to serve Rasulullaah ﷺ just as two wrestlers compete. Whenever the Aws did something to benefit Rasulullaah ﷺ, the Khazraj would say, "By Allaah! By doing this you shall not surpass our standing with Rasulullaah ﷺ." They would then stop at nothing to match the feat. Similarly, whenever the Khazraj did something to win Rasulullaah ﷺ's favour, the Aws would say the same thing.

Therefore, when the Aws managed to kill Ka'b bin Ashraf for his hostilities towards Rasulullaah ﷺ, the Khazraj said, "By Allaah! You people shall never

(1) Bukhari, as quoted in *Fat'hul Baari* (Vol.7 Pg.239).

(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.7). In his *Fat'hul Baari* (Vol.7 Pg.237), Ibn Hajar has confirmed that the narration of Hadhrat Abdullaah bin Abbaas رضي الله عنه is reliable.

surpass us by doing this." They then discussed who was as hostile towards Rasulullaah ﷺ as Ka'b bin Ashraf was. They arrived at the conclusion that such a person was Ibn Abul Huqayq who lived in Khaybar. They therefore sought permission from Rasulullaah ﷺ to kill him and when permission was granted, five men from the Banu Salamah family of the Khazraj left. They were Hadhrat Abdullaah bin Ateek رضى الله عنه, Hadhrat Mas'ood bin Sinaan رضى الله عنه, Hadhrat Abdullaah bin Unays رضى الله عنه, Hadhrat Abu Qataadah Haarith bin Rib'ee رضى الله عنه and Hadhrat Khuzaa'ee bin Aswad رضى الله عنه who was their ally from the Bani Aslam family. When they left, Rasulullaah ﷺ appointed Hadhrat Abdullaah bin Ateek رضى الله عنه as their Ameer and forbade them from killing any women and children.

When the Sahabah رضى الله عنهم reached Khaybar, they went to the house of Ibn Abul Huqayq at night. Every room in the house was locked from outside so that none could come out. Ibn Abul Huqayq had an upstairs room to which a ladder made of date fibres led. The Sahabah رضى الله عنهم climbed the ladder and standing at his door, they sought permission to enter. When Ibn Abul Huqayq's wife came out to ask who they were, they said that they were Arabs looking for grain supplies. She pointed them to Ibn Abul Huqayq and they entered the room.

The Sahabah رضى الله عنهم narrate, "When we entered the room, we locked the door behind us fearing that nothing should become an obstacle between us and him. His wife started screaming to alert him about our arrival and we rushed to him brandishing our swords as he lay on the bed. By Allaah! It was only the whiteness of his body that led us to him in the darkness of the night. He appeared to be a white Coptic cloth thrown on the bed. When his wife gave us away, one of our men lifted his sword over her but immediately retrained himself when he remembered the instructions of Rasulullaah ﷺ. Had it not been for this, we would have killed her that night. When we attacked him with out swords (and he was still not dead) Hadhrat Abdullaah bin Unays رضى الله عنه pushed his sword into Ibn Abul Huqayq's belly with such force that the sword went right through him as he pleaded, "Enough! Enough!" We then left the room."

"Hadhrat Abdullaah bin Ateek رضى الله عنه was poor sighted and fell from a step, injuring his leg very badly. We carried him until we reached one of the water inlets of a Jewish fortress. We crept in as the Jews lit fires and vigorously searched for us everywhere. When they eventually lost hope of finding us, they returned to Ibn Abul Huqayq and surrounded him as he was dying. We asked ourselves, 'How would we get to know whether the enemy of Allaah has died?' One of us volunteered to go and find out. He proceeded and walked amongst the Jews."

The Sahabi رضى الله عنه who went says, "I found his wife and several Jewish men around Ibn Abul Huqayq. His wife carried a lantern in her hand and was speaking to the others as she looked at her husband's face. She was saying, 'I swear by Allaah that I heard the voice of Ibn Ateek but I then disagreed with myself and said, 'How can Ibn Ateek be in this place?!' She then looked properly at the face of Ibn Abul Huqayq and exclaimed, 'By the lord of the Jews! He is dead!' Nothing

pleased me more than hearing this."

The Sahabi رَضِيَ اللَّهُ عَنْهُمْ reported back to his companions and carrying Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُمْ, they returned to Rasulullaah ﷺ and informed him of the death of Allaah's enemy. They then started disputing about who had killed him, each one of them claiming to have done it. Rasulullaah ﷺ asked them to give him their swords and after inspecting them, Rasulullaah ﷺ said about the sword of Hadhrat Abdullaah bin Unays رَضِيَ اللَّهُ عَنْهُمْ, "This one had killed him for I see traces of food on it." (1)

Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُمْ narrates that Rasulullaah ﷺ sent some men from the Ansaar to kill the Jew Abu Raafi. Rasulullaah ﷺ appointed Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُمْ as their Ameer. Abu Raafi used to harm Rasulullaah ﷺ greatly and assist others against him. He was staying in a fortress somewhere in Hijaaz (Khaybar). When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ drew close to the fortress, the sun had already set and the people had already returned home with their animals. Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُمْ said to the others, "Sit here. I shall go and devise a plan with the gatekeeper to enter the gate." When he approached the gate of the fortress, he covered himself with his clothes so that he resembled a person answering the call of nature. By then all the people had already entered. The gatekeeper then shouted to him, "O servant of Allaah! If you wish to enter, please do so because I want to lock the gates."

Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُمْ narrates further. He says, "So I entered and hid myself away. Eventually, when everyone had entered, the gatekeeper locked the gates and hung the keys on a nail. I went to the keys, took them and opened the gates. Stories used to be recited every night to Abu Raafi who was in the upper story of his home. When the story-tellers had left, I climbed the ladder to his room. As I opened each door, I locked it behind me saying to myself that if the people find out about me, they will only reach me after I had killed Abu Raafi. When I reached him, he was in a dark room with his wife and I had no idea where he was in the room. I said, 'Abu Raafi!' When he replied, 'Who is it?' I charged in the direction of the voice and struck him with my sword. However, because I was afraid, my strike did not kill him. When he started screaming, I left the room and waited awhile. I then entered and asked, 'What is all this commotion, O Abu Raafi?' He said, 'Woe to your mother! Someone in the room has just struck me with a sword.' I then struck him again but rather than killing him, I only succeeded in wounding him. I then pushed the bade of my sword into his belly until it reached his back and I was convinced that I had killed him."

"I then started opening door after door until I reached the ladder. (As I climbed down, I reached a place where) I placed my foot down thinking that I had reached the ground, but I fell in the moonlit night. My shinbone broke and I carried on walking after bandaging it with my turban. I then sat at the gate telling myself that I shall not leave until I am certain that I had killed him. When the cock crowed, an announcer stood on the wall and announced, 'Abu Raafi the

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.137) and the *Seerah* of Ibn Hishaam (Vol.2 Pg.190)

trader of Hijaaz has died.' I walked back to my companions and said, 'Success! Allaah has killed Abu Raafi.' When I got back to Rasulullaah ﷺ and informed him about the events, he asked me to stretch out my leg. When I did so, he passed his and over my leg and it (was cured so well that it) felt as if nothing was ever wrong with it." (1)

Another narration states that when Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُ and the others came back to Rasulullaah ﷺ, he was on the pulpit and (seeing them approach he) said, "The faces of success!" They replied, "It is your face that is successful, O Rasulullaah ﷺ!" He then asked, "Have you killed him?" When they replied in the affirmative, Rasulullaah ﷺ asked to see the sword. Rasulullaah ﷺ then drew the sword from its sheath and (after inspecting it he) said, "Yes! Here are traces of food on the blade." (2)

## The Jew Ibn Shayba is Killed

The daughter of Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ narrates from her father that when Rasulullaah ﷺ once permitted the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to kill any Jew they could, Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ attacked and killed a Jewish trader called Ibn Shayba who interacted and traded with the Muslims. When Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ did this, his elder brother Hadhrat Huwayyisa رَضِيَ اللَّهُ عَنْهُ who was not yet a Muslim started hitting Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ saying, "You enemy of Allaah! You have killed him whereas I can swear by Allaah that most of the fat in your stomach has come from his wealth." Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ replied, "I swear by Allaah that had Rasulullaah ﷺ commanded me to kill you, I would have decapitated you." This was the beginning of Hadhrat Huwayyisa's conversion to Islaam. (Surprised by this statement of his brother's), Hadhrat Huwayyisa رَضِيَ اللَّهُ عَنْهُ asked, "Had Muhammad ﷺ commanded you to kill me, you would have done it?" Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ replied, "By Allaah! I certainly would." Hadhrat Huwayyisa رَضِيَ اللَّهُ عَنْهُ then commented, "By Allaah! The religion that has taken you to this must certainly be astounding." (3)

Another narration quotes that Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ said, "That personality has commanded me to kill Ibn Shayba for whom I shall even kill you if he so commands me." This narration also adds that Hadhrat Huwayyisa رَضِيَ اللَّهُ عَنْهُ then accepted Islaam. (4)

## The Ansaar in the Battles against the Banu Qaynuqah, Banu Nadheer and Banu Qurayzah Tribes

### The Episode of the Banu Qaynuqah Tribe

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that after Rasulullaah ﷺ had

(1) Bukhari.

(2) Bukhari, narrating from sources exclusive to him and not used by the other Imaams of the *Sitta*. The narration is quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.137).

(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.90).

(4) Ibn Is'haaq. Abu Dawood has also reported the narration in which he quotes that Hadhrat Huwayyisa رَضِيَ اللَّهُ عَنْهُ only said, "You have his wealth in your stomach."

defeated the Quraysh in the Battle of Badr, he gathered the Jews (of Madinah) in the marketplace of the Banu Qaynuqah tribe. He then said to them, "O Jews! Accept Islaam before you suffer the same fate as the Quraysh suffered in the Battle of Badr." The Jews said, "The Quraysh do not know how to fight. If you were to fight against us, you would learn that we are real men." It was then that Allaah revealed the following verse of the Qur'aan:

﴿قُلْ لِلَّذِينَ كَفَرُوا سَعْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمِهَادُ ﴿١٣﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّنْهُنَّ مِثْلَهُمْ رَأَىٰ الْعَيْنُ ۖ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٤﴾﴾

(سورة آل عمران: ١٣، ١٤)

Say to the Kaafooroon, "You shall be overpowered (*by the Muslims in this world*) and gathered in Jahannam (*in the Aakhirah*), which is the worst of beddings (*places*).<sup>(1)</sup> Indeed there was a sign for you in the two groups which met (*during the Battle of Badr*). One group fought in the way of Allaah (*in the obedience of Allaah, this was the Muslim army led by Rasulullaah ﷺ*) while the other was (*the group of*) Kuffaar, who saw them (*the Muslims*) as twice their number with their very eyes (*Allaah made the Muslims seem twice their number to the Kuffaar*). Allaah strengthens with His aid whoever He wills. Truly in this is a lesson for those with foresight. {Surah Aal Imraan, verses 12,13}

Another narration states that the Jews said to Rasulullaah ﷺ, "O Muhammad! Do not pride yourself on the fact that you have killed some people of the Quraysh who were unseasoned in the art of warfare and did not know how to fight. Should you fight against us, you would soon learn that we are real men and that you have not met the likes of us in battle."<sup>(2)</sup>

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Imaam Zuhri رَضِيَ اللَّهُ عَنْهُ narrates that after the Mushrikeen were defeated at Badr, the Muslims said to their Jewish acquaintances, "Accept Islaam before Allaah makes you suffer a day like the day of Badr." Maalik bin Sayf commented, "Are you deceived by that fact that you have defeated a group of people from the Quraysh who have no knowledge of warfare? If we resolve to amass all our forces against you, you would have no power to fight us."

Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ then said, "O Rasulullaah ﷺ! I have many Jewish friends who are powerful men with plenty weapons and great influence. However, I release myself from their friendship to adopt the friendship of Allaah and His Rasool ﷺ. I shall have no protecting friend besides Allaah and His Rasool ﷺ." To this, (the hypocrite) Abdullaah bin Ubay commented, "On the contrary, I shall not release myself from the friendship of the Jews for I am a person who needs them." Addressing Abdullaah bin Ubay, Rasulullaah ﷺ said,

(1) Ibn Is'haaq, as quoted in *Fat'hul Baari* (Vol.7 Pg.334).

(2) Abu Dawood (Vol.4 Pg.141).

"O Abu Hubaab! You have opted for the friendship of the Jews in defiance of what Ubaadah bin Saamit has said. You may have their friendship for he does not." Abdullaah bin Ubay said, "In that case, I am content with this state of affairs." It was then that Allaah revealed the following verses of the Qur'aan:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ وَاللَّهُ يَعْلَمُكَ مِنَ النَّاسِ.﴾ (سورة المائدة: ٥١ تا ٦٧)

O you who have Imaan! Do not take the Jews and Christians as friends (*confidantes*). They (*all Kuffaar*) are only the friends of each other (*and cannot be your friends*). Whoever of you befriends them, then he is surely from among them (*because all the Kuffaar are one community*). Verily Allaah does not guide a nation of wrong-doers (*who befriend the Kuffaar*) ... Allaah shall protect you from the people. {Surah Maa'idah, verses 51-67} (1)

Another narration states that when the Jewish Banu Qaynuqah tribe started hostilities against Rasulullaah ﷺ, Abdullaah bin Ubay bin Salool sided with them and stood in their defence. Hadhrat Ubaadah bin Saamit ؓ who was also an ally of the Banu Qaynuqah just like Abdullaah bin Ubay was, went to Rasulullaah ﷺ and made it clear that he was forsaking them in favour of Rasulullaah ﷺ and releasing himself from the alliance he had previously forged with them so that he could adopt complete allegiance to Allaah and His Rasool ﷺ. He said, "O Rasulullaah ﷺ! I choose to adopt the friendship of Allaah, His Rasool ﷺ and the Mu'mineen while I release myself from the alliance and friendship of those Kuffaar." It was with reference to Hadhrat Ubaadah ؓ and Abdullaah bin Ubay that the following verses of Surah Maa'idah were revealed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾﴾ (سورة المائدة: ٥١ تا ٥٦)

O you who have Imaan! Do not take the Jews and Christians as friends (*confidantes*). They (*all Kuffaar*) are only the friends of each other (*and cannot be your friends*) ... Whoever befriends Allaah, His Rasool ﷺ and the Mu'mineen (*instead of befriending the Kuffaar*), then indeed only the party of Allaah (*those with Him*) shall be victorious (*in both worlds*). {Surah Maa'idah, verses 51-56} (2)

The Episode of the Banu Nadheer Tribe

A Sahabi ؓ narrates that before the Battle of Badr, the Kuffaar of the Quraysh wrote to (the hypocrite) Abdullaah bin Ubay and others like him who

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.69).

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.4).

worshipped idols. In their correspondence, they intimidated them for granting shelter to Rasulullaah ﷺ and the Sahabah (رضي الله عنهم) and threatened to attack them with a combined force of all the Arabs. Abdullaah bin Ubay and the others therefore resolved to fight the Muslims. Rasulullaah ﷺ then approached them and said, "No one has schemed against you as the Quraysh have done. All they intend doing is to sow discord amongst you (because the members of your own families are Muslims)." They realised that Rasulullaah ﷺ was right and dispersed (gave up the idea of fighting the Muslims).

After the Battle of Badr, the Kuffaar of the Quraysh wrote to the Jews, telling them that they (the Jews) were well fortified and well armed (and could therefore fight the Muslims). In their letter, they also threatened the Jews (with aggression if the Jews refused to fight the Muslims). The Jews of the Banu Nadheer tribe therefore resolved to betray the trust of the Muslims. They sent a message to Rasulullaah ﷺ saying, "Come to us with two of your companions and three of our scholars will meet you. If they (accept Islaam and) follow you, we shall all follow suit." As Rasulullaah ﷺ prepared to meet them, the three Jews hid daggers in their cloaks. However, before Rasulullaah ﷺ met with them, a (Jewish) woman from the Banu Nadheer whose brother had accepted Islaam and was living amongst the Ansaar sent a message to her brother informing him about the scheme of the Banu Nadheer. Rasulullaah ﷺ then returned and marched with a battalion against them early in the morning. The Muslims laid siege to their fortress that day and the following day Rasulullaah ﷺ marched on to the fortress of the Banu Qurayzah. Rasulullaah ﷺ also laid siege to their fortress and they entered into a treaty with him.

Rasulullaah ﷺ then returned to the Banu Nadheer and (when they refused to enter into a treaty, he) fought them until they finally surrendered on condition that they go into exile and be allowed to take with them anything besides weapons that could be loaded on their camels. They then loaded their camels to the extent that they even loaded the doors of their houses. They therefore demolished their homes with their own hands and loaded on their camels the scraps of wood that suited them. **This expulsion was the first exile to Shaam.** (1)

Hadhrat Abdullaah bin Abbaas (رضي الله عنه) narrates that Rasulullaah ﷺ maintained the siege of the Banu Nadheer until they could not hold out any longer and were forced to give in to all his demands. They eventually agreed that their lives would be spared and that they would be expelled from their hearth and home to settle in Adhra'at in Shaam (a place close to Amman and Balqaa). Rasulullaah ﷺ allowed them a camel and a water bag between every three persons. (2)

Another narration states that Rasulullaah ﷺ sent Hadhrat Muhammad bin Maslama (رضي الله عنه) to the Banu Nadheer with instructions to allow them three days to leave. (3) According to another narration, the message that Rasulullaah ﷺ

(1) Ibn Mardaway and Abd bin Humayd narrating from Abdur Razzaaq. Refer to *Fat'hul Baari* (Vol.7 Pg.232). Abu Dawood, Abdur Razzaaq, Ibn Mundhir and Bayhaqi have also reported the narration as mentioned in *Badhlul Majhood* (Vol. Pg.) quoting from *Durrul Manthoor*.

(2) Bayhaqi.

(3) Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.333).

sent with Hadhrat Muhammad bin Maslama ﷺ read, "Leave my land and never live with me as long as you intend to be treacherous. I am giving you ten days to leave." (1)

The Episode of the Banu Qurayzah Tribe

Hadhrat Aa'isha ﷺ says, "I came out of the house during the Battle of Khandaq and was following the people when I heard footsteps on the ground behind me. It was Sa'd bin Mu'aadh ﷺ and his nephew Haarith bin Aws ﷺ carrying a shield. I immediately sat down on the ground and Sa'd ﷺ passed by wearing a coat of steel armour. (Because of his extraordinary height) Part of his body was exposed and I feared for those parts (that an enemy should not strike him there). Sa'd ﷺ was one of the largest and tallest of people and was reciting the following couplets as he passed:

'Wait awhile until Hamal reaches the battle

How beautiful is death when its term arrives'

I then stood up and entered an orchard where I found a group of Muslims sitting. Amongst them was Hadhrat Umar ﷺ and a person wearing a helmet. (When he saw me) Hadhrat Umar ﷺ said, 'What brings you here? By Allaah! You are certainly a brave woman. Do you not fear that a calamity may befall us or that we are defeated?' He continued reprimanded me until I wished that the earth should open up at that moment so that I could enter it. The other person then lifted his helmet and I saw that he was Talha bin Ubaydilaah ﷺ. He said, 'Shame on you Umar. You have been overdoing things since today. Where else can we run to except to Allaah?'"

"A man from the Quraysh called Ibn Arqa shot an arrow at Sa'd bin Mu'aadh ﷺ and said, 'Take that for my name is Ibn Arqa!' the arrow struck an artery in his arm and cut it wide open. Sa'd ﷺ had been an ally of the Banu Qurayza during the Period of Ignorance and prayed to Allaah saying, 'O Allaah! Do not let me die until I have had the pleasure of seeing what is to become of the Banu Qurayza'. His artery then stopped bleeding. Allaah then sent a cyclonic wind against the Mushrikeen, thereby alleviating the Mu'mineen of having to fight. Allaah is Most Powerful and Mighty."

Hadhrat Aa'isha ﷺ continues narrating. She says that (since the Mushrikeen were forced to retreat,) Abu Sufyaan and those with him returned to Tihaama while Uayyana bin Badr and his people returned to Najd. The Banu Qurayza returned and locked themselves up in their fortresses. Meanwhile, Rasulullaah ﷺ returned to Madinah and had a tent pitched for Sa'd ﷺ in the Masjid. Hadhrat Jibra'eel ﷺ then arrived and had sand on his front teeth (indicating that he was still engaged in battle). He asked Rasulullaah ﷺ, "Have you already put down your weapons? By Allaah, the angels have not yet put down their weapons. You should now fight the Banu Qurayza." Rasulullaah ﷺ therefore wore his armour and had an announcement made that the Sahabah ﷺ should

(1) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.7 Pg.233).

march for battle. As they passed by the Banu Ghanam tribe who lived in the neighbourhood of the Masjid, Rasulullaah ﷺ asked them if anyone had passed by them. They told him that Hadhrat Dihya Kalbi ؓ had passed by. The beard, age and face of Hadhrat Jibra'eel ؑ resembled that of Hadhrat Dihya Kalbi ؓ (because Hadhrat Jibra'eel ؑ appeared in the semblance of Hadhrat Dihya ؓ). It was therefore Hadhrat Jibra'eel ؑ whom the Banu Ghanam tribesmen had seen passing). When Rasulullaah ﷺ arrived at the fortresses of the Banu Qurayza, he laid siege to them for twenty-five nights.

When the Banu Qurayza could no longer bear the siege and their suffering grew intense, they were asked to surrender to the decision of Rasulullaah ﷺ. When they consulted with Hadhrat Abu Lubaba ؓ, he indicated to them that they would be killed. They then asked to surrender to the decision of Hadhrat Sa'd bin Mu'aadh ؓ. Rasulullaah ﷺ allowed them to do so and Hadhrat Sa'd bin Mu'aadh ؓ was brought on a donkey fitted with a carriage made from the bark of a date palm. He was lifted on to the donkey and his people surrounded him. (Interceding on behalf of the Banu Qurayza) The people said to Hadhrat Sa'd ؓ, "O Abu Amr! They are your allies, your friends, they are of assistance during times of need and people whom you know." However, Hadhrat Sa'd ؓ gave no reply and did not even pay any attention to them.

Eventually, when he drew close to the settlement of the Banu Qurayza, Hadhrat Sa'd ؓ turned to his people and said, "The time has come for me not to be concerned about the criticism of critics when it concerns Allaah." Hadhrat Aa'isha ؓ narrates further from Hadhrat Abu Sa'eed Khudri ؓ that when Hadhrat Sa'd ؓ arrived, Rasulullaah ﷺ said to the Sahabah ؓ, "Stand up for your leader and help him to dismount." Hadhrat Umar ؓ remarked, "Our leader is Allaah." Rasulullaah ﷺ repeated, "Help him down." After the Sahabah ؓ had helped Hadhrat Sa'd ؓ down, Rasulullaah ﷺ said to him, "Decide their fate." Hadhrat Sa'd ؓ said, "I have decided that all their warriors should be executed, that their families should be taken captive and that their wealth be distributed as booty." Rasulullaah ﷺ commented, "You have decided their fate according to the decision of Allaah and His Rasool ﷺ."

Hadhrat Sa'd ؓ then made the following du'aa, "O Allaah! If you have reserved any battle for your Nabi ﷺ against the Quraysh, then preserve me for it. However, if You have terminated all battles between him and them, then take me to You." Although his wound had already healed by then and the only sign of it was a mark resembling an earring, it opened up again. He then had to return to the tent that Rasulullaah ﷺ had pitched for him in the Masjid. Hadhrat Aa'isha ؓ narrates further, "Rasulullaah ﷺ, Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ went to visit him. I swear by the Being in Whose control is the life of Muhammad ﷺ! As I sat in my room, (when Hadhrat Sa'd ؓ passed away after a few days) I could recognise the crying of Hadhrat Umar

ﷺ from that of Hadhrat Abu Bakr ﷺ. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ were just as Allaah described them in the Qur'aan when He says:

(رُحَمَاءُ بَيْنَهُمْ) (سورة الفاتحه: ٢٩)

"Compassionate amongst themselves" {Surah Fatah, verse 29}

Hadhrat Alqama narrates that he then asked Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, "Dear mother! What did Rasulullaah ﷺ then do?" Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا replied, "Although Rasulullaah ﷺ would not cry often upon the death of anyone, when he was really grieved, he would hold his beard." (1)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا also narrates that when Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ passed away, Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ cried whereas Rasulullaah ﷺ usually only held his beard when his grief grew intense. She says further, "I could also recognise the crying of my father (Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) from that of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ." (2)

Another narration states that when Rasulullaah ﷺ returned from the burial of Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ, his tears flowed on to his beard. (3)

The Ansaar Prided themselves on their Accomplishments in Deen

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that on one occasion the Aws and Khazraj tribes boasted to each other. The Aws said, "Amongst us was the person whom the angels bathed (after his martyrdom). He was Handhala bin Raahib رَضِيَ اللَّهُ عَنْهُ. Also amongst us was the person for whom the throne of Allaah shook (when he passed away). He was Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ. Amongst us was also the person who was protected by a swarm of wasps (when the Mushrikeen intended to mutilate his body). He was Aasim bin Thaabit bin Abil Aflah رَضِيَ اللَّهُ عَنْهُ. We also had in our ranks the person whose testimony was allowed (by Rasulullaah ﷺ) in place of the testimony of two people. He was Khuzayma bin Thaabit رَضِيَ اللَّهُ عَنْهُ. May Allaah be pleased with all of them."

In response to this, the members of the Khazraj said, "We have four persons who memorised the entire Qur'aan during the lifetime of Rasulullaah ﷺ. There were none besides them who achieved this honour. They were Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ, Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ, Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ and Abu Zaid رَضِيَ اللَّهُ عَنْهُ. May Allaah be pleased with all of them." (4)

(1) Ahmad. This narration is authentic and there are many others like it, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.123). Ibn Sa'd (Vol.3 Pg.3) has also reported the narration. Haythami (Vol.6 Pg.138) and the author of *Isaaba* (Vol.1 Pg.274) have commented on the chain of narrators. As quoted in *Kanzul Ummaal* (Vol.7 Pg.40), Abu Nu'aym has also reported the narration and then mentioned several other Ahadeeth concerning the merits of Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ.

(2) Ibn Jareer in his *Tahdheeb*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.42).

(3) Tabraani. Haythami (Vol.9 Pg.309) has commented on the chain of narrators.

(4) Abu Ya'la, Bazaar, Tabraani all narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41). Abu Awaana and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab* (Vol.5 Pg.139).

The Ansaar Sacrifice worldly Pleasures and its Temporary possessions in Exchange for the Pleasure of Allaah and His Rasool ﷺ

The Story of The Ansaar when Makkah was Conquered

Hadhrat Abdullaah bin Rabaah ؓ says, "Hadhrat Abu Hurayra ؓ and I were part of many delegations that came to Hadhrat Mu'aawiya ؓ during Ramadhaan. We used to prepare food for each other and Hadhrat Abu Hurayra ؓ very often invited us (to his camp⁽¹⁾) for meals. I once told myself that I should also invite everyone to my camp for meals. I therefore had meals prepared and when I met Hadhrat Abu Hurayra ؓ for the Isha salaah, I said to him, 'O Abu Hurayra ؓ! Meals will be served at my place tonight.' He commented, 'You have beat me to it.' 'I certainly have,' I replied. When the people were with me after I had called them, Hadhrat Abu Hurayra ؓ said, 'O gathering of Ansaar! Should I not inform you about an incident about your people?'"

Hadhrat Abu Hurayra ؓ then continued to relate the incident of the conquest of Makkah. He said that when Rasulullaah ﷺ entered Makkah, he appointed Hadhrat Zubayr ؓ to take charge of one of the flanks of the army. He then appointed Hadhrat Khaalid bin Waleed ؓ to take charge of the other flank of the army while Hadhrat Abu Ubaydah ؓ was put in charge of those Muslims who had no armour. As Rasulullaah ﷺ remained with his contingent, the rest marched through the centre of the valley. The Quraysh gathered the riffraff of their society and said, "We will send this lot forward (against the Muslims). If they achieve any success, we shall join them. If they are defeated, we shall have to give in to the demands of Rasulullaah ﷺ."

Hadhrat Abu Hurayra ؓ narrates further that when Rasulullaah ﷺ lifted his gazes, he saw him and called for him. Hadhrat Abu Hurayra ؓ replied, "I am at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ said, "Call the Ansaar for me and ensure that none but them come." Hadhrat Abu Hurayra ؓ called for them and they arrived. When they had gathered around Rasulullaah ﷺ, he said to them, "Do you see the riffraff of the Quraysh and those with them?" Passing his one hand over the other, Rasulullaah ﷺ then said, "Mow them down and then meet me at Safa." Hadhrat Abu Hurayra ؓ says, "We then proceeded. We were in a position of killing as many of the Quraysh as we pleased, while none of them were in a position to offer any resistance."

Hadhrat Abu Sufyaan ؓ then said, "O Rasulullaah ﷺ! You have permitted the extermination of all the Quraysh. There shall be none of the Quraysh left after today." Rasulullaah ﷺ said, "Whoever locks his door shall be safe and whoever enters the house of Abu Sufyaan shall be safe." The people then locked

(1) An addition reported by a narrator called Haashim.

their houses. Rasulullaah ﷺ then went to the Kabah and starting from the Black Stone, he performed Tawaaf. As he performed Tawaaf, Rasulullaah ﷺ passed an idol standing next to the Kabah, which people used to worship. He was holding a bow on one end and poked the eye of the idol as he recited the following verse of the Qur'aan:

﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ (سورة بنى اسرائيل: ٨١)

... The truth has arrived and falsehood has disappeared. Indeed, falsehood was bound to disappear. {Surah Bani Israaeel, verse 81}

Rasulullaah ﷺ then went to Mount Safa and climbed it until he could see the Kabah. He then raised his hands and engaged in Dhikr and Du'aa for some time. Standing below him, the Ansaar said to each other, "It seems like the love for his city and pity for his people has overtaken Rasulullaah ﷺ." Hadhrat Abu Hurayra ؓ says further, "Revelation then started to descend on Rasulullaah ﷺ and when this happened it was no secret to any of us and no one would look at Rasulullaah ﷺ until it was finished."

Once the revelation had stopped, Rasulullaah ﷺ lifted his gazes and said, "O assembly of Ansaar! Was it you who said, 'It seems like the love for his city and pity for his people has overtaken Rasulullaah ﷺ'?" When the Ansaar admitted that they had made the statement, Rasulullaah ﷺ said, "What will my name then be? I am certainly the servant of Allaah and His Rasul. I have made Hijrah towards Allaah and towards you people. My life shall be with you and my death as well." The Ansaar then came weeping to Rasulullaah ﷺ saying, "By Allaah! We only said what we did so that Allaah and His Rasool ﷺ should remain exclusively ours (we feared that you should not leave us to settle in Makkah)." Rasulullaah ﷺ said, "Verily Allaah and His Rasool ﷺ believe you and accept your excuse (believing that you said it out of extreme love)." (1)

The Story of The Ansaar During the Battle of Hunayn and the Statement of Rasulullaah ﷺ about them

Hadhrat Anas ؓ narrates that when the Battle of Hunayn took place, the Hawaazin, Ghitfaan and other tribes came (to the battlefield) with their stock animals as well as their families (indicating that they intended to fight until the end). Rasulullaah ﷺ arrived with ten thousand Sahabah ؓ and many others who had been granted amnesty (when Makkah was conquered).

However, (when the Muslim army was caught by surprise, the Muslims fled the battlefield and) Rasulullaah ﷺ was left all alone. Rasulullaah ﷺ then made two distinct announcements. Turning to his right, Rasulullaah ﷺ said, "O Assembly of Ansaar!" The Ansaar responded by saying, "We are at your service, O Rasulullaah ﷺ! Accept the glad tidings that we are with you." Rasulullaah ﷺ then turned to his left and announced, "O Assembly of Ansaar!" The Ansaar again

(1) Ahmad, Muslims and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.307). Ibn Abi Shayba has also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.135).

responded by saying, "We are at your service, O Rasulullaah ﷺ! Accept the glad tidings that we are with you." Rasulullaah ﷺ then dismounted his white mule saying, "I am the servant of Allaah and His Rasul." The Mushrikeen were later defeated and Rasulullaah ﷺ received a vast amount of booty.

Rasulullaah ﷺ distributed the booty amongst the Muhaajireen and those who had been granted amnesty. The Ansaar received nothing. Some people of the Ansaar then commented, "We are called when times are difficult, but the booty is given to others." When this statement reached Rasulullaah ﷺ, he gathered the Ansaar in a tent and asked, "O Assembly of Ansaar! What is this that has reached me?" when they remained silent, Rasulullaah ﷺ said, "O Assembly of Ansaar! Does it not please you that while people return home with worldly articles, you would be returning with the Rasool ﷺ of Allaah, who you shall keep in your homes?" The Ansaar replied, "It certainly does please us." Rasulullaah ﷺ added, "If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar." A narrator by the name of Hishaam says that he then asked Hadhrat Anas رضی اللہ عنہ, "O Abu Hamza! Were you present here?" Hadhrat Anas رضی اللہ عنہ replied, "How could I absent myself?" (1)

Hadhrat Abu Sa'eed Khudri رضی اللہ عنہ narrates that when Rasulullaah ﷺ received the booty from the Battle of Hunayn, he distributed it amongst the members of the Quraysh whose hearts he wanted to win over and amongst the Arabs who asked for a share. When the Ansaar neither received a small or large part of it, they were so hurt that one of them said, "By Allaah! Rasulullaah ﷺ has rejoined with his people." Hadhrat Sa'd bin Ubaadah رضی اللہ عنہ went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! This tribe of Ansaar feel hurt about you." "Why is that?" asked Rasulullaah ﷺ. Hadhrat Sa'd رضی اللہ عنہ replied, "Because of the way in which you distributed the booty amongst your people and the other Arabs without giving them anything."

Rasulullaah ﷺ asked, "What are your feelings, O Sa'd?" Hadhrat Sa'd رضی اللہ عنہ replied, "I am but one of my people (I feel the same way)." Rasulullaah ﷺ said, "Gather your people (the Ansaar) in this enclosure and call me once they have gathered." Hadhrat Sa'd رضی اللہ عنہ went out and shouted for them. Once he had gathered them in the enclosure, some Muhaajireen also arrived and Hadhrat Sa'd رضی اللہ عنہ permitted them to enter. When some other Muhaajireen came, he sent them away. When every member of the Ansaar had arrived, Hadhrat Sa'd رضی اللہ عنہ went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! The Ansaar tribe have all gathered in the place where you instructed me to gather them."

Rasulullaah ﷺ then went there and stood up to deliver a sermon. After praising Allaah, Rasulullaah ﷺ said, "O Assembly of Ansaar! When I came to you, were you not all astray, after which Allaah guided you? Were you not poverty stricken after which Allaah enriched you? Were you not enemies after which Allaah bonded your hearts?" "Certainly," they replied. Rasulullaah ﷺ then said, "O Assembly of Ansaar! Why do you not respond?" They submitted "What can we

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.357). Ibn Abi Shayba and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307).

say, O Rasulullaah ﷺ? What response should we make? The favour is from Allaah and His Rasool ﷺ." Rasulullaah ﷺ said, "By Allaah! You would be speaking the truth and you would be believed in, if you were to say (to me), 'You came to us as an outcast and we granted you shelter. You came to us as a destitute person and we granted you financial assistance. You came to us as in fear and we granted you security. You came to us as without any helpers and we granted you the assistance you needed.'" The Ansaar repeated, "The favour is from Allaah and His Rasool ﷺ."

Rasulullaah ﷺ then comforted them by saying, "O Assembly of Ansaar! Do you feel hurt because of some short-lived sprouts of this world that I have given to some new Muslims whose hearts I intend winning over whereas I have left you to the bounty of Islaam that Allaah has granted you? O Assembly of Ansaar! Does it not please you to know that while other people return home with goats and camels, you should return home with the Rasool of Allaah ﷺ? I swear by the Being Who controls my life that if everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar. Had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar. O Allaah! Shower Your mercy on the Ansaar, on the children of the Ansaar and the grandchildren of the Ansaar."

The Ansaar then wept until their beards were soaked and they said, "We are pleased with Allaah as our Rabb and with the distribution of Rasulullaah ﷺ." Rasulullaah ﷺ then returned to his tent and the Ansaar dispersed. (1)

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Hadhrat Saa'ib bin Yazeed رَضِيَ اللَّهُ عَنْهُ narrates that as a gesture of goodwill, Rasulullaah ﷺ distributed the booty received from the Hawaazin in the Battle of Hunayn amongst the Quraysh and others. This made the Ansaar upset. When Rasulullaah ﷺ heard about this, he went to the Ansaar where they were staying and said, **"Whoever is amongst the Ansaar (from other tribes) should go to his tent."** Thereafter, Rasulullaah ﷺ recited the Shahaadah, praised Allaah and said, "O Assembly of Ansaar! I have heard about your feelings concerning the booty that I preferred to give others to win over their hearts and so that they should participate in Jihaad after this day after Allaah has entered Islaam deep into their hearts. O Assembly of Ansaar! Has Allaah not favoured you by granting you Imaan, by granting you special virtue and by granting you the best of names, namely the Ansaar (helpers) of (the Deen of) Allaah and the Ansaar (helpers) of Allaah's Rasool ﷺ? Had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar. If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar. Does it not please you to

(1) Ibn Is'haaq and Ahmad also narrating from Ibn Is'haaq. None else have narrated from this source, which is authentic, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.358). Haythami (Vol.10 Pg.30) has commented on the chain of narrators. Ibn Abi Shayba has also reported the narration at length from Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ as quoted in *Kanzul Ummaal* (Vol.7 Pg.135). Bukhari has quoted a part from Hadhrat Abdullaah bin Zaid bin Aasim رَضِيَ اللَّهُ عَنْهُ as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.358). Ibn Abi Shayba has also quoted a part as reported in *Kanzul Ummaal* (Vol.7 Pg.136).



know that while other people return home with goats, animals and camels, you should return home with the Rasool of Allaah ﷺ?"

When the Ansaar heard this, they exclaimed, "This pleases us." Rasulullaah ﷺ then said, "Respond to what I have said." They said, "O Rasulullaah ﷺ! You found us in darkness and through you Allaah removed us (from the darkness) taking us into light. You found us on the crumbling edge of Jahannam and through you Allaah saved us. You found us astray and through you Allaah guided us. **We are pleased with Allaah as our Rabb, with Islaam as our Deen and with Muhammad ﷺ as our Nabi.** O Rasulullaah ﷺ! With an open heart we say that you may do as you please." Rasulullaah ﷺ said, "By Allaah! Had you responded by saying something else, I would have said that you have spoken the truth. You could have said (to me), 'Did you not come to us as an outcast and we granted you shelter? Were people not calling you a liar when we believed you? Did we not accept what people were rejecting from you?' You would be true had you said this."

The Ansaar then said, "On the contrary, the favour is from Allaah and from His Rasool ﷺ. It is the favour and grace of Allaah's Rasool ﷺ that is upon us and on others." The Ansaar then started weeping excessively and Rasulullaah ﷺ wept with them. (1)

Hadhrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrates that when Allaah gave the wealth of the Hawaazin tribe as booty to Rasulullaah ﷺ, he started giving as much as a hundred camels to some people. It was then that some people from the Ansaar commented, "May Allaah forgive Rasulullaah ﷺ. He is giving the Quraysh and leaving us out whereas it is our swords that are dripping with blood of the Hawaazin." When Rasulullaah ﷺ was informed about what they said, he called for the Ansaar and gathered them in a leather tent. He did not call anyone besides them. When they had gathered, Rasulullaah ﷺ stood up and said, "What is it that has reached me about you?" Some Ansaar of understanding replied, "O Rasulullaah ﷺ! Our seniors have said nothing but it was some youngsters who said, 'May Allaah forgive Rasulullaah ﷺ. He is giving the Quraysh and leaving us out whereas it is our swords that are dripping with blood of the Hawaazin'"

Rasulullaah ﷺ said, "I have only given to some people who have newly accepted Islaam to win them over. Does it not please you to know that while other people return home with wealth, you should return home with the Rasool of Allaah ﷺ? I swear by Allaah that what you return with is much better than what they return with." When the Ansaar submitted that they were pleased with this, Rasulullaah ﷺ said to them, "You people will soon find that others will be given great preference over you. Exercise patience until you meet Allaah and His Rasool ﷺ. I shall be (waiting for you) at my pond (of Kowthar)." Hadhrat Anas رَضِيَ اللهُ عَنْهُ says that it so happened that the Ansaar were unable to exercise the

(1) Tabraani. Haythami (Vol.10 Pg.31) has commented on the chain of narrators.

necessary patience. <sup>(1)</sup>

Another narration from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah ﷺ said to the Ansaar, "You are like under clothing to me while others are like outer garments. Does it not please you to know that while other people return home with goats and camels, you should return home with the Rasool of Allaah ﷺ?" "Most certainly!" they replied. Rasulullaah ﷺ then added, "The Ansaar are like an abdomen to me and a place where special clothing is kept (they are very close to me). If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar and had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar." <sup>(2)</sup>

### The Qualities of the Ansaar رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that when some wealth came to Rasulullaah ﷺ from Bahrain whilst the Muhaajireen and Ansaar heard about it from each other, they came to Rasulullaah ﷺ early in the morning. The rest of the Hadith is lengthy, but in it Rasulullaah ﷺ mentioned to the Ansaar, "As far as I know, you people turn out in large numbers when situations are hazardous and turn out in small numbers when the occasion arrives for receiving something (you are always there to assist others and care little about receiving things for yourselves)." <sup>(3)</sup>

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once said to Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ, "Convey my Salaam to your people (the Ansaar) and inform them that as far as I know, they are extremely chaste and patient people." <sup>(4)</sup> Another narration from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ states that when Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ visited Rasulullaah ﷺ during the illness in which Rasulullaah ﷺ passed away, Rasulullaah ﷺ said to him, "Convey my Salaam to your people (the Ansaar) for they are extremely chaste and patient people." <sup>(5)</sup>

### The Statement of Rasulullaah ﷺ when Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ Passed Away

Hadhrat Abdullaah bin Shaddaad رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ visited Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ as he was on his deathbed. Rasulullaah ﷺ said, "O chief of his people! May Allaah reward you well. You have fulfilled the pledge you made to Allaah and Allaah shall certainly fulfil His pledge to you." <sup>(6)</sup>

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ said, "No harm can come to a woman whether she stays between two homes of the Ansaar or between her own parents." <sup>(7)</sup>

(1) Bukhari.

(2) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.356)

(3) Askari, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

(4) Bazaar. Haythami (Vol.10 Pg.41) has commented on the chain of narrators.

(5) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136). Haakim (Vol.4 Pg.79) has also reported the narration from reliable sources as confirmed by Dhahabi.

(6) Ibn Sa'd (Vol.3 Pg.9).

(7) Ahmad and Bazaar narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.40).

## The Hospitality and service that the Ansaar Rendered

### The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ once came to Rasulullaah ﷺ who had just finished distributing food. Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ mentioned to Rasulullaah ﷺ that a family of the Ansaar from the Banu Zafar tribe were very needy. He also added that most of the members of that family were women. Rasulullaah ﷺ said to him, "O Usayd! You left us (without saying anything) until everything has left our hands. However, if you hear that we receive anything, do remind me of that family." A while later, some barley and dates came to Rasulullaah ﷺ from Khaybar. Rasulullaah ﷺ then distributed it amongst the Muslims and especially gave a large amount to the Ansaar and to that particular family.

Expressing his gratitude, Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ said, "May Allaah grant you the most sublime rewards, O Nabi of Allaah ﷺ." Rasulullaah ﷺ said, "In fact, may Allaah grant the most sublime rewards to you, O assembly of Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall soon see that others will be given preference over you in leadership and in distribution of wealth. I urge you to be patient until you meet me at the pond (of Kowthar)." (1)

Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ narrates that two families approached him requesting that he ask Rasulullaah ﷺ to include them in the distribution of food or to give them something from it. The one family was from the Banu Zafar tribe while the other was from the Banu Mu'aawiya tribe. When he spoke to Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Certainly. I shall grant each of them a portion. When Allaah gives us again, we shall give them." Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ said, "May Allaah grant you the best rewards, O Rasulullaah ﷺ." Rasulullaah ﷺ said, "In fact, may Allaah grant the best rewards to you Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall see that others will be given preference over you."

Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ says, "When Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ (became the Khalifah) and was distributing some clothing amongst the people, he sent me a set of clothing, which I regarded to be very little. As I was performing salaah, I noticed a youngster from the Quraysh wearing the same set of clothing which (was so big for him that) he was dragging along. I then recalled the words of Rasulullaah ﷺ: 'After I die, you shall see that others will be given preference over you'. I then said, 'Allaah and His Rasool ﷺ have spoken the truth.' When someone informed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ about this, he came to me as I was still

(1) Ibn Adi, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.135). Haakim has also reported the narration in his *Mustadrak* (Vol.4 Pg.79), narrating from reliable sources as confirmed by himself and by Haythami.

performing salaah. He bade me to continue my salaah and when I had finished, he asked, 'What is it that you said?' After informing him, he said, 'I had given that set of clothing to a Sahabi who had participated in the Battle of Badr, the Battle of Uhud and the Pledge of Aqaba. The youngster from the Quraysh (who you saw) went to him, bought it from him and then wore it. Did you think that it (giving preference to others over the Ansaar) would occur during my time?' I conceded by saying, 'I swear by Allaah that I do not think that it would occur during your rein as Khalifah.'" (1)

## The Story of Hadhrat Muhammad bin Maslama

### رَوَاتُكَ and Hadhrat Umar رَوَاتُكَ

Hadhrat Muhammad bin Maslama رَوَاتُكَ narrates that as he was going to the Masjid, he noticed a man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man replied, "The Ameerul Mu'mineen." After he had passed by Hadhrat Muhammad bin Maslama رَوَاتُكَ noticed another man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. When Hadhrat Muhammad bin Maslama رَوَاتُكَ entered the Masjid, he exclaimed in a loud voice, "Allaahu Akbar! Allaah and His Rasool ﷺ have spoken the truth! Allaahu Akbar! Allaah and His Rasool ﷺ have spoken the truth!"

When Hadhrat Umar رَوَاتُكَ heard this, he sent someone to call him. Hadhrat Muhammad bin Maslama رَوَاتُكَ told the man that he first had to perform two Rakaahs of salaah. Hadhrat Umar رَوَاتُكَ sent the messenger again with the message that he insists that Hadhrat Muhammad bin Maslama رَوَاتُكَ should go to him. However, Hadhrat Muhammad bin Maslama رَوَاتُكَ was adamant that he would not go to Hadhrat Umar رَوَاتُكَ until he had performed two Rakaahs of salaah. He therefore started his salaah. Hadhrat Umar رَوَاتُكَ then came himself and sat beside Hadhrat Muhammad bin Maslama رَوَاتُكَ. When he had complete his salaah, Hadhrat Umar رَوَاتُكَ asked, "Do tell me why you raised your voice calling the Takbeer in the place where Rasulullaah ﷺ performed salaah. And why did you say, 'Allaah and His Rasool ﷺ have spoken the truth'."

Hadhrat Muhammad bin Maslama رَوَاتُكَ replied, "O Ameerul Mu'mineen! I was proceeding to the Masjid when I noticed a certain man from the Quraysh wearing a set of (good) clothing. When I asked him who gave him the clothing, the man replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed another man from the Quraysh wearing a set of (good) clothing. When I asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed a man from the Ansaar wearing a set of clothing that was less expensive than the two others. When I asked him who given him the clothing, he informed me that the Ameerul Mu'mineen had given it to him. Although Rasulullaah ﷺ had stated: 'After I die,

(1) Ahmad. Haythami (Vol.10 Pg.33) has commented on the chain of narrators.

you shall see that others will be given preference over you', I do not want it to happen at your hands, O Ameerul Mu'mineen."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then started to weep and said, "I seek forgiveness from Allaah! I shall never do it again." Thereafter, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was never seen giving preference to a person from the Quraysh over a person from the Ansaar. (1)

## **Rasulullaah ﷺ Honours Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ once visited Rasulullaah ﷺ with his son. When he greeted with Salaam, Rasulullaah ﷺ said, "Here and here." Rasulullaah ﷺ then made Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ sit on his right and said, "Welcome to the Ansaar. Welcome to the Ansaar." (Out of respect for Rasulullaah ﷺ,) Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ then made his son stand in front of Rasulullaah ﷺ. Rasulullaah ﷺ told the youth to sit and when he did, Rasulullaah ﷺ bade him to sit closer to him. The youth came closer and started kissing the hands and feet of Rasulullaah ﷺ. Rasulullaah ﷺ said, "I am from the Ansaar and from the children of the Ansaar." Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ remarked, "May Allaah honour you as you have honoured us." Rasulullaah ﷺ said, "Verily Allaah has honoured you before I could honour you. However, after I die, you shall soon see that others will be given preference over you. I urge you to be patient until you meet me at the pond (of Kowthar)." (2)

## **Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ Serves Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ served him greatly as they travelled together on a journey. Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ said, "I have seen the Ansaar do great services to Rasulullaah ﷺ and I therefore serve every person from the Ansaar whom I see." (3)

## **Hadhrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ Stays with Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ, Who Places himself at his Service**

Hadhrat Habeeb bin Abi Thaabit narrates that Hadhrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ once went to Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ to complain about a debt he had (asking Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ for financial assistance). However, Hadhrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ did not receive the desired response, but rather received a response that was unpleasant. He then said, "I have heard Rasulullaah ﷺ say, 'After I die, you shall see that others will be given preference over you (Ansaar)'. Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ said, "What else did Rasulullaah ﷺ say

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.329).

(2) Ibn Asaakir. The author of *Kanzul Ummaal* (Vol.7 Pg.134) and Bukhari have commented on the chain of narrators. Nasa'ee, Daar Qutni and Ali bin Madeeni have also reported the narration. Refer to *Mizaan* (Vol.2 Pg.3).

(3) Baghawi, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

to you?" Hadhrat Abu Ayyoob ؓ replied that Rasulullaah ﷺ advised them to exercise patience. Hadhrat Mu'aawiya ؓ then said, "Then be patient." Hadhrat Abu Ayyoob ؓ remarked, "I swear by Allaah that I shall never again ask you for anything!"

Hadhrat Abu Ayyoob ؓ then went to Basra where he stayed with Hadhrat Abdullaah bin Abbaas ؓ. Hadhrat Abdullaah bin Abbaas ؓ emptied his home for Hadhrat Abu Ayyoob ؓ and said, "I shall do for you as you had done for Rasulullaah ﷺ." He then instructed his family to leave the house, which they did. Thereafter, he said to Hadhrat Abu Ayyoob ؓ, "You may use anything in the house." In addition, he left with him forty thousand Dirhams and twenty slaves." <sup>(1)</sup>

Another narration adds that Hadhrat Abu Ayyoob ؓ then went to Hadhrat Abdullaah bin Abbaas ؓ in Basra, who had been appointed as its governor by Hadhrat Ali ؓ. Hadhrat Abdullaah bin Abbaas ؓ said, "O Abu Ayyoob! I wish to leave this house for you just as you left your house for Rasulullaah ﷺ." He then instructed his family to leave, which they did. Thereafter, he gave everything in the house to Hadhrat Abu Ayyoob ؓ. When Hadhrat Abu Ayyoob ؓ was leaving the place, Hadhrat Abdullaah bin Abbaas ؓ asked him, "How much do you need?" Hadhrat Abu Ayyoob ؓ told him that he required the amount that he usually received as a grant and eight slaves to work in his fields. His grant was four thousand Dirhams, so Hadhrat Abdullaah bin Abbaas ؓ gave him five times the amount, which was a sum of twenty thousand Dirhams and forty slaves. <sup>(2)</sup>

## **Hadhrat Abdullaah bin Abbaas ؓ Goes out of his Way to Have the Needs of the Ansaar Fulfilled**

Hadhrat Hassaan bin Thaabit ؓ narrates that they were a group of the Ansaar who needed to place a request before the Ameerul Mu'mineen who was either Hadhrat Umar ؓ or Hadhrat Uthmaan ؓ <sup>(3)</sup>. They proceeded with Hadhrat Abdullaah bin Abbaas ؓ and a group of other Sahabah ؓ. Hadhrat Abdullaah bin Abbaas ؓ and the other Sahabah ؓ all spoke to the Ameerul Mu'mineen and mentioned the virtues of the Ansaar. However, the Ameerul Mu'mineen had to make an excuse. The need of the Ansaar was an urgent one and the Sahabah ؓ repeated the request several times. However, they all eventually accepted the excuse and just stood there. Not Hadhrat Abdullaah bin Abbaas ؓ. He persisted and said, "Never! By Allaah! (I shall never accept the excuse because) Then the Ansaar will have no status. They assisted Rasulullaah ﷺ and granted him protection."

(1) Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.95). Haakim has also reported the narration from reliable sources as confirmed by Dhahabi.

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.323). Haythami has commented on the chain of narrators. Haakim (Vol.3 Pg.461) has also reported the narration with an extended chain of narrators and commentary.

(3) One of the narrators by the name of Ibn Abi Zinaad was unsure about who the Ameerul Mu'mineen was during that time.

He then continued recounting the virtues of the Ansaar and (referring to Hadhrat Hassaan bin Thaabit رَضِيَ اللَّهُ عَنْهُ, he) added, "Here stands the poet of Rasulullaah ﷺ, who used to compose poems in defence of Rasulullaah ﷺ (whenever the Mushrikeen composed poems against Rasulullaah ﷺ)." In this manner, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ continued presenting convincing arguments and replied to all objections until the Ameerul Mu'mineen had no option but to accede to the request.

Hadhrat Hassaan رَضِيَ اللَّهُ عَنْهُ continues to narrate, "We then left after Allaah had fulfilled our need through the speech of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ. I then took hold of his hand, praising him and making du'aa for him. In the Masjid we passed the group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ who were with us and who were unable to achieve what Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ had achieved. When they came within earshot, I said to them, 'Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ has proved to be closer to us than you.' 'He certainly has,' they replied. I then said to Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ, 'By Allaah! This is the filtration of Nabuwaat and the legacy of Nabi Ahmad ﷺ of which you are most worthy.' I then recited the following couplets in praise of him (which mean):

***"When he (Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ) speaks, he leaves nothing for another to speak***

***Because of his concise speech that contains nothing superfluous***

***His speech is so convincing and comforting for the soul***

***That it leaves nothing for a needy person to add***

***(Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ) You have reached towering heights without difficulty  
And have reached the apex without being wretched or weak"***<sup>(1)</sup>

Another narration states that Hadhrat Hassaan رَضِيَ اللَّهُ عَنْهُ said to the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ, "By Allaah! He (Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ) is worthier than you (of being sympathetic towards us) for this is the filtration of Nabuwaat and the legacy of Nabi Ahmad ﷺ. It is his lineage and excellent character that guides him." The others said, "Do be brief (and give us a poem), O Hassaan." "What they say is true," agreed Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ. Hadhrat Hassaan رَضِيَ اللَّهُ عَنْهُ then recited a poem in praise of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ (which means):

***"When Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ shows you his face***

***You will see virtue and grace in every gathering"***

***He then recited the couplets mentioned above, adding the following couplet to it:***

***"You have been created as an ally of affection and benevolence***

***And as an orator without being inefficient nor incompetent"***

***The Ameerul Mu'mineen said, "In using the word 'inefficient', Hassaan رَضِيَ اللَّهُ عَنْهُ was referring to none but me. However, Allaah shall decide between him and I."***<sup>(2)</sup>

(1) Haakim (Vol.3 Pg.544).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.284).

## Du'aas made for the Ansaar

### The Du'aa that Rasulullaah ﷺ Made for the Ansaar and the Statement Hadhrat Abu Bakr ﷺ made about them in his Sermon

Hadhrat Anas bin Maalik ﷺ narrates that when it became difficult for the Ansaar to continuously use camels to draw and carry water, they gathered before Rasulullaah ﷺ to request that a flowing river be made for them. Rasulullaah ﷺ said, "A warm welcome to the Ansaar! A warm welcome to the Ansaar! A warm welcome to the Ansaar! I shall grant you anything that you ask from me today and anything I ask Allaah for you will be granted." The Ansaar said to each other, "Make the most of the situation and ask him to pray for our forgiveness." They then asked, "O Rasulullaah ﷺ! Pray to Allaah for our forgiveness." Rasulullaah ﷺ then made du'aa saying, "O Allaah! Forgive the Ansaar, the children of the Ansaar and the grandchildren of the Ansaar." Another narration states that Rasulullaah ﷺ also asked Allaah to forgive the spouses of the Ansaar. (1)

Yet another narration states that Rasulullaah ﷺ said, "O Allaah! Forgive the Ansaar, the children of the Ansaar, the grandchildren of the Ansaar and their neighbours." (2)

Another report (3) mentions that Rasulullaah ﷺ said, "O Allaah! Forgive the Ansaar, the children of the Ansaar and the friends of the Ansaar."

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Hadhrat Uthmaan ﷺ narrates that he heard Rasulullaah ﷺ say, "Imaan belongs to Yemen and in the progeny of Qahtaan (an ancient king to whose progeny belongs all the people of Yemen as well as the Ansaar). Hard-heartedness is to be found amongst the progeny of Adnaan whereas in the Himyar tribe is the commander and leader of the Arabs. While the Madh'hij tribe is the chief and defence of the Arabs and the Azd tribe is their shoulders and head (bearing the weight of important matters), the Hamdaan tribe is their crest and their summit. O Allaah! Give honour to the Ansaar through whom Allaah established the Deen; who gave me shelter, who assisted me and who gave me their undaunted support. They are my companions in this world, shall be my party in the Akhirah and the first of my Ummah to enter Jannah." (4)

Hadhrat Uthmaan bin Muhammad Zubayri narrates that in one of his sermons, Hadhrat Abu Bakr ﷺ related the relationship between the Muhaajireen and the Ansaar to the poem that states:

"May Allaah reward Ja'far (the Ansaar) on our behalf

Who helped us when our shoes made us slip and fall in the path of those who

(1) Ahmad (Vol.3 Pg.139). Haythami has commented on the narration.

(2) Bazzaar and Tabraani. Haythami (Vol.10 Pg.40) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.10 Pg.41) has commented on the chain of narrators.

(4) Bazzaar, narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41).

wished to trample us

They refused to become frustrated with us (through times) that even our mothers Would become frustrated with us, were our mothers to suffer what they (the Ansaar) suffered because of us" (1)

Others are Given Preference over the Ansaar in the matter of Khilaafah

What Rasulullaah ﷺ said about the Quraysh

Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that when Rasulullaah ﷺ passed away, Hadhrat Abu Bakr ؓ was at one end of Madinah (where he lived). When he arrived, he opened the face of Rasulullaah ﷺ and said, "May my parents be sacrificed for you! You are so pure in life and death. I swear by the Rabb of the Kabah that Muhammad ﷺ has indeed passed away."

(When he heard that the Ansaar had gathered to discuss the Khilaafah,) Hadhrat Abu Bakr ؓ followed by Hadhrat Umar ؓ went to the Ansaar. In his talk to the Ansaar, Hadhrat Abu Bakr ؓ did not omit to mention any verse of the Qur'aan or statement of Rasulullaah ﷺ concerning the virtues of the Ansaar. He also said, "I am also aware that Rasulullaah ﷺ said, 'If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar.' O Sa'd⁽²⁾! Because you were sitting there, you know that Rasulullaah ﷺ said, 'The Quraysh are the successors of this matter (Khilaafah). Righteous people will follow the righteous of the Quraysh while sinful people will follow the sinful of the Quraysh.'" Hadhrat Sa'd ؓ confirmed this when he said to Hadhrat Abu Bakr ؓ, "You have spoken the truth. We shall be viziers while you are the leaders." (3)

The Incident that Occurred in the Hall of the Banu Saa'idah Tribe

Hadhrat Abu Sa'eed Khudri ؓ narrates that after Rasulullaah ﷺ passed away, several speakers from the Ansaar delivered lectures (in the orchard of the Banu Saa'idah tribe where the Muhaajireen and the Ansaar had gathered to discuss the Khilaafah). One of them said, "O assembly of Muhaajireen! Whenever Rasulullaah ﷺ appointed one of you to a post, he would also put one of us with him. We therefore feel that two persons should take this post, one from us and one from you." The other speakers from the Ansaar followed suit until Hadhrat Zaid bin Thaabit ؓ stood up and said, "Since Rasulullaah ﷺ was from amongst the Muhaajireen, the leader should be from the Muhaajireen. We shall be his Ansaar (helpers) just as we were the Ansaar (helpers) of Rasulullaah ﷺ."

(1) Ibn Abi Dunya in *Ashraaf*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).

(2) Hadhrat Sa'd bin Ubaadah ؓ, one of the leaders of the Ansaar.

(3) Ahmad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.137). Haythami (Vol.5 Pg.191) has commented on the chain of narrators.

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then stood up and said, "O Assembly of Ansaar! May Allaah reward you all tremendously. May Allaah keep this speaker of yours steadfast. By Allaah! Should you do otherwise (other than what Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ has mentioned), we would not reconcile with you." Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ then took hold of the hand of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and said, "This is the man. Pledge your allegiance to him." (1)

Hadhrat Qaasim bin Muhammad narrates that when Rasulullaah ﷺ passed away, the Ansaar gathered around Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ also arrived there. Hadhrat Hubaab bin Mundhir رَضِيَ اللَّهُ عَنْهُ who had participated in the Battle of Badr stood up and said, "One leader from you (Muhaajireen) and one from us (Ansaar). O honoured group (of Muhaajireen)! I swear by Allaah that we do not begrudge you this position but we fear that such a person may become the leader whose fathers or brothers we (Ansaar) may have killed (when fighting for Islaam. He should then not wish to take revenge from us)." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "If it ever happens, you should rather die (fighting him) if you are able to."

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then started to speak. He said, "We shall be the leaders while you be the viziers. This matter will be shared equally between us just as the frond of a date palm divides at the centre." The first person to pledge his allegiance was Hadhrat Basheer bin Sa'd (also known as) Abu Nu'maan رَضِيَ اللَّهُ عَنْهُ. After everyone had united under the leadership of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, an occasion arrived when he had to distribute some wealth amongst the people. He sent Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ to an old lady from the Banu Adi bin Najaar tribe with her share of the wealth. When she asked what it was, Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ told her that it was her share of the wealth that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had given to the women. She remarked, "Do you wish to bribe me away from my Deen?" "Certainly not," replied Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ. She then asked, "Do you fear that I shall leave the Deen I follow?" "Definitely not," responded Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ. She then said, "I swear by Allaah that I shall never accept anything from him in future." When Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ returned and informed Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ about what the old lady had expressed, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "We shall also not take back anything that we have given her." (2)

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(1) Tayaalisi, Ibn Sa'd (Vol.3 Pg.151), Ibn Abi Shayba, Bayhaqi (Vol.8 Pg.134) and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131). Haythami (Vol.5 Pg.183) says that Tabraani and Ahmad have also reported the narration from reliable sources. Tabraani has also reported a similar narration from Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

(2) Ibn Sa'd and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).